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THE
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No. 7.

A brief Sketch of the first Baptist Church formed in Massachusetts.

THE first Baptist church in this Commonwealth was constituted at Rehoboth, in the county of Bristol, in the year 1663. Four years after, they obtained a grant of the township of Swansey, from the legislature of Plymouth Colony, where they settled with their excellent pastor, the Rev. John Miles, one of the ejected ministers from Wales. No other denomination has been established in this town to the present day.

Mr. Miles had been the pastor of a Baptist church in Swansey, in Wales, about 13 years; but on account of the cruel act of Parliament, in 1662, he was obliged to leave his people, and like others fled to this country, in order to enjoy that religious liberty, to which the gospel had given him a title. He continued faithfully to discharge the duties of a pastor in this church, until he closed the scene of life, Feb. 3, 1683.

About two years after, Mr. Samuel Luther, a man of character and talents, was ordained to the pastoral office in this church. He discharged with exemplary fidelity the duties of his office for more than 30 years, until he had done the work assigned by his divine Master. He died in the year 1717, and was succeeded by Mr. Ephraim Wheaton. The year following, God was pleased to grant a gracious revival among this people, which continued in some degree for several years together. During this good work, Mr. W. baptized, and received 50 members into this church. An account of this revival he transmitted to Mr. Thomas Hollis of London, the generous founder of the Hollis professorship in the university at Cambridge.

The following is a correct copy from Mr. Hollis's answer to the above.

*LONDON, March 13, 1722—3.**Dear Sir,*

I HAVE newly received under covert of Mr. E. Callender your long look'd for letter, dated 25 xber; and give you thanks for the account you give me of the affairs of your church—your circumstances—and your neighbours. I am glad the books sent you are of use unto you; by the same hand you will have another forwarded, which I value, and suppose you will. I rejoice in the success of your ministry and increase of your church, which will naturally increase your cares with your joy.

I mourn because of the ignorance of your sleeping Sabatarians; let us be thankful for our light, pity them and pray for them, and endeavour in love to lead them into the light also. God that hath shined into our hearts by his gospel, can lead them from Sinai's covenant and the law of ceremonies, into the liberty of the new covenant and the grace thereof. I pity to see professors drawing back to the law; and desire to remember our standing is by grace, and therefore not to be high minded over them, but fear; remembering our Lord's words, watch and pray, lest you enter into temptation.

Every word of God is precious, the saints love it, and they that honour Him, He will honour; and in keeping of it, there is present peace, and a promise of future reward. We now live by faith and not by sight; he that endureth to the end shall be saved. Go on, Sir, sowing the seed, looking up to Him whose work alone it is to give the increase, whoever be the planter or waterer; and as you do abound in your labours, and do find Him multiplying seed unto you, may you yet abound more and more to the end, is my sincere wish. Let no man rob us of our comfortable hope, that when we cease to be here, we shall be present with the Lord, in whose presence the saint believes is fulness of joy in a separate state; and an expectation of greater in the resurrection, when it shall be fully manifested how he loved them. Let none jeer us out of our duty, now to list forth his praises with our tongues, since we expect hereafter to sing in a better manner the song of the Lamb, with a much more noble chorus.

In reference to your poli-tax and other taxes, which are necessary for support of the government and society, are not to be esteemed a burden; it is giving tribute or tithes to whom tribute is due, unless the taxers do oppress you unequally, because Baptists and Separatists: if so, then let me know, (who profess myself a Baptist) and I will endeavour to have a word spoken for you to the governor, that you may be eased. You know that our profession is not mody, in your country, nor ours. Few if any of the great men, submitting to plain institution. And as

we profess ourselves disciples of Christ, it is our duty to take up our cross with patience, and pay parochial duty where we live, & voluntarily maintain our own charge, and thankful for our liberty as men and Christians to our good God, who in his providence has inspired many magistrates and ministers in your province with a truer spirit of Catholic charity than formerly.

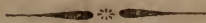
You have heard, or may be informed by Mr. Callender of my foundation in Harvard College, and the provision I have made for Baptist youth to be educated for the ministry, and equally regarded with Pædobaptists; if you know any as may be duly qualified, inform me, and I shall be glad to recommend them for first vacancy. And to close;—while we profess to worship God nearer to the rule of primitive institution and practice of our great Prophet and Teacher, the Lord Jesus Christ, and his apostles; let our light so shine before men in all holy conversation, that such whose inclinations may be ready to speak evil of our way, may be ashamed. May serious religion and godliness in the power of it flourish among you, every thing that goes in to make up a true Christian. Where the true image of Christ is formed in any, I call them the excellent of the earth, with such I delight to associate and worship, whatever particular denomination they may go by among men, and this I would do till we all come in the unity of the Spirit, &c. Eph. iv. 3. And now, dear Sir, I commend you to God and the word of his grace, &c. Acts. xx. 32.

Your loving friend,

THOMAS HOLLIS.

*To Mr. EPHRAIM WHEATON,
Minister in Swansea, New-England.*

(Transcribed from the original for the Editors.)



LIGHT INCREASING IN THE REGIONS OF THE EAST.



Extract of a Letter from the Rev. Mr. Carey, to the Secretary of the Society, dated Oct. 16, 1805.

“*Dear Brother,*

“**Y**ESTERDAY I received your favour of Dec. 1, 1804, by the *Asia*, with three numbers of the *Massachusetts Baptist Missionary Magazine*, and the other pamphlets. For these friendly communications accept my best thanks.

“It gives me real pleasure to hear of the attempts made in America to spread abroad the name of our Lord Jesus Christ;

and among the institutions which are designed for the encouragement of these attempts, I consider the Massachusetts Baptist Missionary Society as one of the first; and the Magazine connected therewith as a very useful mean of spreading religious intelligence, and seconding the intentions of the Society. It will give me pleasure to be able at any time to contribute to its promotion."

Mr. Carey next proceeds to suggest several remarks to the Editors, with a view to render the work more perfect, and adds, "I am persuaded that you will pardon the freedom of these remarks. I have been much gratified by the perusal of the numbers, and would not willingly see any blemishes in the work. I hope the Society may be encouraged to go forward, and press through all difficulties. Success will no doubt attend their labours in the end."

In order to reprove a spirit of selfish negligence in some professors, he adds the following very pertinent remark. "WE ARE NOT OUR OWN. The Christian and all that he has belongs to God. And every appropriation of time, talents, or wealth to ourselves, is a purloining of our Master's property."

He proceeds. "God has continued to prosper his little interest here. I think we have baptized sixteen this year, fourteen of whom are natives. The whole number who have joined our church by baptism and letters from its beginning, are eighty four. Of these eight have died, and six have been excluded. There are about fifteen under hopeful impressions, some of whom will probably be baptized next ordinance day."

"Our church is now so widely extended, that it is in contemplation to divide it into four; over three of which it is probable that native pastors will be ordained. We prefer this to the being pastors ourselves, as it will contribute to the perpetuating the gospel in the country without the aid of Europeans, who though necessary to guide them at first, can scarcely be maintained in sufficient numbers to be pastors of churches."

"I shall be happy to engage in the proposed correspondence, and am, with great respect, your affectionate brother,

W. CAREY."



FURTHER ACCOUNT OF THE MISSION IN INDIA.

Extract of a Letter from one of the Missionaries to the Secretary of the Society, dated Mission-house, Serampore, Oct. 23, 1805.

DEAR BROTHER,

ON the 13th inst. your very kind letter of Dec. 1, 1804, came safe to hand, accompanied by three sermons, and three Nos. of your Missionary Magazine, for which I sincerely

thank you. I have been perusing the whole, and feel myself (I trust) much interested in the prosperity of those, whose hearts are engaged in so noble an undertaking. May the GOD of Jacob give them to see that his work is prospering in their hands. The encouragement which the LORD has been pleased to give those who have engaged themselves, in a *peculiar manner*, to carry the glad news of salvation to their fellow-sinners scattered up and down through the various parts of your extensive country ; the desires which those scattered ones have manifested to hear more of the way of life ; and the glorious manner in which God has been pleased to work amongst you in Boston, as well as in many other places, afforded me much pleasure, and I trust was made a mean of inspiring my heart with more love to GOD, and a greater concern for his glory in connexion with the good of precious souls. I freely confess, that the ardent zeal manifested by your Missionaries, in cheerfully meeting and surmounting so many dangers and difficulties, in endeavouring to instruct the ignorant, and to feed the starving sheep of Christ's flock, scattered in the wilderness, makes me ashamed of myself, when I consider my lukewarmness and half-heartedness in the Lord's work. Ah ! did I but rightly realize the importance of my undertaking, the inestimable value of souls, the shortness of time, and the obligations under which GOD has laid me by his infinite love manifested through his dear Son, what a different person should I be ! How much more anxious should I be to seek his glory in all that I do ! O that he may forgive my short comings and stir me up by his grace to more activity and diligence in his ways.

It is with much pleasure, that I inform you that we have baptized 17 persons, three of whom are Europeans, one Portuguese Christian, and the rest Bengallees and Hindoos. Among these, are one Brachman, and two Byraggees. A Byraggee is one who leaves the world, as they term it, and gets his living by begging, which is considered as a very honourable life in this country. They are also considered *exceeding holy*, but their holiness will not satisfy them, when they see themselves in the glass of God's holy law. Then nothing but the blood and righteousness of Christ will do for them. We have five or six with us on the inquiry now. May they be all in earnest. The Lord has taken away one of our native brethren by death, (he embraced Christianity about four years ago) who was as a pillar in God's house. He died triumphing in a *crucified Saviour*. Perhaps the power of Divine Grace scarcely ever shone forth with a greater lustre, than in the life, and particularly in the death of this converted Hindoo.

We see daily, the leaven which has been infused into the hearts of those who have already believed, insinuating itself further and further, and thus it must continue until the whole lump is leavened. Our native brethren seem some of them ve-

ry zealous in the Redeemer's cause ; and are very anxious to let others know what they have felt themselves. We enjoy much peace and prosperity as a family, and as a church ; and hope that the Lord will not withdraw his Holy Spirit from us. Two of us are going very soon to settle in out-stations, one about 100 and the other about 300 miles from hence, where it is very probable that two churches will be formed very soon. May the Lord go with us and bless us, and cause his face to shine upon us.

The translation of the scriptures into the Mahratta, Hindostannee, and Persian, is going forward ; and a second edition of them in Bengallee is printing, and we hope will soon be finished. We entertain a hope that the means will flow soon through some channel or other, to translate them into all the languages of the Eastern world ; and the more so, as the British and Foreign Bible Society have sent out to this country to get all the inquiry possible made, in order that a way may be found out to circulate the word of God in all languages ; for which purpose they have appointed the two evangelical clergymen, Messrs. Brown and Buchannan, a Mr. Udney, who ranks very high in the government at Calcutta, and Brethren Carey, Marshman, and Ward, to form a committee to carry their plans into effect. May the Lord give every necessary direction, and cause his word to run and be glorified.

Our schools are in a flourishing state, and on the increase. We have also to rejoice that many are coming to the school of Christ, to be taught the way to eternal happiness. In a few places there is considerable stir about the gospel, or as it is called "The New Way." The devil begins to feel his empire totter, and begins also to resist those who are willing that it should fall. Now may we hope that something of importance will go on, for Satan always loses ground when he opposes Him who has all power given into his hand.

Please to give my kind love to my unknown friend, Mr. Bolles, of Salem, and many thanks for the sermon he sent me. Should be glad to receive a letter from him. Letters from any of the friends of Christ are very acceptable to us in this dark, barren land.

I suppose you know before this, that the London Missionary Society have sent out eight Missionaries to this country ; three of whom have gone to Ceylon, one remains at Tranquebar, where the first six that came out landed ; two are gone to Vizagapatam, which lies about mid way between Madras and Calcutta, and two are going to Surat, near Bombay. One of the latter is now with us, to see how things are carried on here, and to get all the information possible, that they may be better able to form their settlement, and manage their affairs, when they arrive at their place of destination. Please to remember

me very kindly to all who love Jesus Christ in sincerity and truth, and particularly those who say and prove by their conduct that they long to see the kingdom of Christ come in the world. My very kind love to Dr. Stillman and his connexions though unknown. I have only now to solicit an interest in your prayers, and that you will not forget to write to me as often as possible. My dear partner joins me in love to you, and in wishing you grace, mercy and peace, from God the Father, and the Lord Jesus Christ.

I remain yours very affectionately, in the best of bonds,

JOHN BISS.

N. B. We shall be much obliged to you to remember us to Captain Minot, (with whom we came from New-York) if in Boston.

I will just add a circumstance or two which I think will rejoice your heart, respecting the last Byraggee that we received into our church, which I have mentioned above. He is an old man, and has devoted all his life hitherto to the service of Satan; but now grace has reached his heart, in order to manifest his attachment to Christ, and his abhorrence of his former practices, and of the idols he used to worship, *he has taken his own two gods* (so called) *and has hung up one of them to a tree, before the door of his hut or house, the other when he wanted some wood to dress his victuals, he cut in pieces and burnt!!!* This seems to indicate their being soon cast to the moles and bats.



Rev. L. Covell's Missionary Tour in Upper Canada, &c. communicated in a Letter addressed to the Editors of the Magazine, dated Pittstown, March 13, 1806.

Dear Brethren,

THE Lord reigneth, let the earth rejoice; let the multitude of isles be glad!

Although not employed particularly by your Society, I take the liberty of communicating to you a brief account of my travels and labours in the western country the fall and winter past. I am prompted to this by a desire to make every communication that may afford you, and the friends of Zion in general, any joy, or be a mean of encouragement to such as are engaged in the laudable work of sending the gospel to the destitute parts of the world.

On the 30th of August, 1805, I set out from home on a mission to the west, for six months. My health, which had for

some time been very poor, was by no means reinstated when I left home ; and some of my friends thought it almost an act of presumption in me to undertake so long and fatiguing a journey in my situation ; but my trust was in that God in whose service I felt myself engaged : and I have reason forever to acknowledge with gratitude, that he has not disappointed my hope !—When I set out from home I had the company of brother Hartwell of Sandisfield, who accompanied me nearly one hundred miles. We rode the first day, (which was Friday,) about 24 miles, to Cliftonpark, where I preached towards evening at brother Peck's meeting-house, and tarried the night with him.—Saturday, 3rd, we rode to Galway ; brother H. concluded to tarry with the brethren there over the Sabbath, and I rode about 10 miles further, to brother Gorton's, at Broadalbin.

Lord's day, Sept. 1st. I was quite unwell this morning, but still determined not to relinquish the journey till I had made the experiment fairly as to my health. At about 10 o'clock I rode to Brother Gorton's ; left my horse, & walked on foot with him to the meeting-house (which is about a mile) where a large concourse of people were assembled, among whom were many brethren of my former acquaintance : the sight of them greatly animated my spirits ; I preached to them with great freedom, from Rev. iii. 1. The assembly was very solemn and attentive. In the afternoon assisted Brother G. in administering the Lord's supper. We had a most solemn, joyful communion !—At 6 o'clock, at the particular request of the young people, I preached again from Eccl. xii. 1. After sermon, took an affectionate leave of the brethren, and assembly, who all expressed their cordial wishes for my preservation, and success on my journey. I returned to brother Gorton's, where brother Hartwell had arrived a little before me. I felt much fatigued with the exercises of the day : but by no means weary of the work.

Monday 2^d. We set out this morning intending to ride a back road to a remote part of Johnstown, where the people expected me to preach at 4 in the afternoon. We dined with a brother of mine ; I was much afflicted with my old complaint, had much difficulty to set on my horse, and finally was obliged to quit him, and walk slowly on foot, greatly agitated with pain. As I found it would be impossible for me to reach the appointment made for me, I prevailed on brother Hartwell to ride on and preach to the people. I arrived before sermon was ended, very full of pain, and somewhat alarmed about my situation. I took lodgings with an old acquaintance, who lived near, and was nursed with the utmost tenderness, and by the next morning felt free from pain, but very weak, and unfit for the work before me. Tuesday 3^d. we pursued our journey through the new settlements on the Back Road, north of the Mohawk River, towards the Royal Grant. At 10 A. M. I

preach'd at a Mr. Everet's, in Tillborough, from Phil. iii. 10, 11. The text itself was a word of consolation to my poor heart; and, though the assembly was not very large, we had, through the mercy of God, a most happy interview. The people in this place are almost entirely destitute of gospel preaching.—After dinner we rode together till about 4 P. M. when, to my joy and surprise, I met with two of my former Christian acquaintances, who urged me to stop and preach, alleging that the neighbourhood was entirely destitute of preaching, except in some rare instances by travellers. I consented, weak and feeble as I was, and brother Hartwell rode on, concluding to wait for me the next morning. In about an hour the people were notified, and a considerable number collected at a school-house, where I preached to them, with some freedom, from 1 Cor. xiii. 8. “Charity never faileth;” and I believe some of us concluded in the course of the exercise, that it never would fail. May the Lord bless the opportunity to all who were present!—After sermon, I went about 4 miles, and took lodgings with a brother Hewett, of my former acquaintance: I this evening felt much exhausted, but blessed be God, very comfortable in mind. Oh! how my heart was drawn out for my dear brethren in the wilderness, who are hungering for the word, and none to feed them! Here is a large settlement, and no stated preaching.—May the good Lord of the harvest multiply, and send forth labourers!

Wednesday, 4th. This morning I began to realize that my health was improving; and felt much encouraged, and, I hope, in some measure thankful to the Father of mercies, for his goodness to so unworthy, and unfaithful a creature.—I did not overtake brother H. till I arrived at Salisbury, on the Royal Grant, where we attended the meeting of the Osego Association, on this and the following day, according to our direction from the Shaftsbury Association. We had here a pleasing interview, and some tokens of the divine presence were realized; and much pleasing intelligence received from various places, of the increase of subjects to the growing empire of the Redeemer in this western wilderness.—I preached this evening, at a private house, from Heb. ii. 1. I had the company of brother P. P. Roots, and his worthy spouse.

Thursday, 5th. This morning at about 11, I preached for the Association from Prov. iv. 18. After the business of the day was ended, rode about 6 miles, and preached in the evening from 2 Cor. x. 18. I had now parted with brother Hartwell, who was going a different route, and have not seen him since.—I spent Friday 6th, and Saturday 7th, in preaching and visiting in different neighbourhoods on the Royal-Grant.

I spent Lord's day 8th, with the Baptist Church at Fairfield, who have long been destitute of stated preaching, and are

in a very low situation. We had a very comfortable interview together, and some tokens for good.—This evening I rode about 6 miles, and preached at the Court-house at Herkimer, to a large, and very attentive audience from Phil. i. 9, 10, 11. This was a solemn evening; and I felt some degree of hope, that the opportunity would not be lost. The people in this village were at that time destitute of a minister, and had been for some time; but I learn that they have since obtained one: May God make him a blessing to them.

From this time forward, I enjoyed my health to as good a degree as is common for me, and a considerable part of the time, more so.—I spent the time till Tuesday 24th, in various parts of the country between the German Flats and the Cayuga Lake, a distance of nearly 100 miles, made a number of excursions into settlements almost entirely new, preached almost every day, and often two or three times in a day and evening; found people in general very much engaged to hear preaching, and in some places, found serious awakenings in the minds of many. No man of *Christian* feelings, can visit those infant settlements, and view the situation of the people, and hear their cries for assistance, without emotions that cannot be expressed. There are a few ministers in this tract of country, but their number is very small compared with its extent and population.

On the evening of Tuesday 24th, I arrived at brother Irish's in Aurelius, preached in the evening, had a very comfortable interview, and the next day rode with him to Scipio, to attend the Cayuga Association as a delegate from ours. At 10 o'clock, A. M. at the request of the brethren, I preached the introductory sermon, from Eccl. xii. 9.—During both days, we enjoyed a very pleasing season, and were much rejoiced by intelligence received from several places of the growth of Zion in the wilderness. In short, we thought it was good to be there! I preached in the evening of both days, and on Friday 27th, rode about 15 miles, and preached in a very destitute neighbourhood.—On Saturday 28th, I returned to brother Irish's, attended covenant meeting with the church, heard a number of young converts give a relation of the gracious dealing of God with them, and agreed to preach with them the next day.—In this place I found the work of the Lord going on in a very comfortable manner; but was thereby disappointed of having brother Irish's company on my mission. He concluded, however, to ride with me to Buffalo.

Lord's day, 29th. I preached this day to a very large, attentive, and solemn assembly from Mark viii. 34, 35. Then assisted brother Irish in administering the ordinance of baptism to ten candidates; after which we had a most solemn and agreeable communion at the Lord's table. These solemn services be-

ing ended, I took an affectionate leave of the brethren, and rode to brother Irish's, where we held a religious conference in the evening. On the morning of Monday 30th we set out for Buf-faloe, where we arrived on Tuesday the 8th of October. On our way we preached more or less every day; and in general, found the people very desirous to hear the gospel; and in some places serious appearances. Our route was through settlements entirely destitute of stated preaching.

Thursday, 10th. Brother Irish left me this morning, to return home, and I rode to the Tuscarora village; where, to my great joy, I found our worthy friend and brother, elder Elkanah Holmes, and his worthy spouse, in health, and much rejoiced to see me arrive safely at their agreeable and hospitable home. I spent about a week at the village and in the white settlements adjacent; preached a number of sermons to the white people, and two to the Indians. I was joyfully received by the sachems of the nation, and by the greatest part of their people. Had several very agreeable conferences with the nation at large, besides several with their chief men by themselves: I delivered them a written Talk from our Association, and received their promise that they would send an answer to the Association when I returned. I agreed to make them a longer visit on my return from Upper Canada.

On Saturday, Oct. 19th, I crossed the Niagara river into the province of Upper Canada, where I spent two months in riding, visiting, and preaching.—I spent day and night in this employment—endeavoured, all in my power, to be faithful in teaching the people “publicly and from house to house:” and in many places have reason to hope my labours were not in vain. The people in that country are in the same destitute situation that they were when I visited them before; and there is an increasing solicitude for preachers of the gospel to be sent among them. During my stay in that province, I baptized twenty persons on a confession of their faith; assisted in giving fellowship to one Church, which consisted when I left them, of twenty-four members, and ordained one minister. Our meetings were in general very much crowded and very solemn. The people generally seemed as if they were hearing for their lives! The reiterated cry in most places was, “Do stay and preach longer with us. Do come and live with us. If you cannot come yourself, do send some of your ministers from your country to settle with us. We are a poor destitute people, and none to instruct us!!” Imagine, if you can, my brethren, how a minister's heart must bleed to ride through such an extensive country, find so many people all destitute of gospel privileges, many of them pious, and chiefly respectable, hospitable people, pleading with united solicitude for the food of the kingdom, and none to administer it to them! My heart is pained within me

while I am writing. Oh ! how gladly would I go and spend my life with them, if the duty I owe my family would admit of it. May the Lord give us all a heart to pray, and exert ourselves for their good !

There are now two churches of our order near Long Point, on the north side of Lake Erie, about one hundred and twenty or thirty miles from Niagara ; the one consisted, when I left them, of forty-two, and the other of twenty-four members, where three years since, there was no church, and only a few scattered brethren. One of these churches has a minister, who was ordained last fall. In some other places there is reason to hope churches will soon rise, if necessary assistance can be afforded them. In short, there is in that province, an extensive field for missionary labours ; and the united cry is : *Come over to Upper Canada and help us !* In the western part of this State it is equally so. My brethren, let us *pray*, and *contribute*, and *send*, and *travel*, and *preach*, till the balmy influences of the blessed gospel are extended to the remotest confines of our extensive continent. How glorious is the work, how rich the reward ! !

Having made a lengthy, laborious, and most pleasing tour in that Province, I returned to visit my red brothers at the Tuscarora village, where I arrived the 18th of December, and found Elder Holmes and Mrs. Holmes in good health. The Indians were all well and seemed much rejoiced at my return. They received me with open arms, and showed many tokens of the most sincere, undissembled friendship. I tarried with them and in the adjacent settlements till the 20th of January ; preached to them a number of times, & held a number of councils (or conferences) with them on subjects relative to their improvement in civilization, and instruction in the gospel. I used all my influence, and made every possible exertion to impress on their minds the important benefits that would result to them from the instructions of the gospel, if they would forsake all pagan notions, and heartily embrace Christianity. They have sent a letter, and *strings of wampum* to the Shaftsbury Association, for the purpose of establishing a firm and lasting bond of friendship and brotherhood with them. They appear really desirous of extending the hand of brotherly friendship to all societies of good people, as far as opportunity and local circumstances will permit. They, also, express the most earnest solicitude that the "*Good white people*" would favour them, and the other tribes of their colour, and afford them the instructions of the gospel. O that the good Lord God would stir up the hearts of his professing people to *work*, as well as *pray*, for the advancement of his kingdom ! I found this nation much improved since I visited them two years ago : and I have solid reason to believe, that their chief sachem and some others have experienced a saving change of heart,

Not far from one hundred of them are pretty constant attendants at public worship, and I venture to say, I never preached to a more orderly assembly of people of any colour, in my life. They hear with attention, and behave with the utmost decency. Their singing (in which they are much improved) is performed with as much melody and harmony as is common in our best singing societies. In bass and treble they particularly excel. They are very orderly and decent in their behaviour on the first day of the week. One will not see half as much Sabbath-breaking among them as in many parts of our (*christianized*) country ! The most of them have entirely left off the use of spirituous liquors ; and they adhere to the rules of temperance with the utmost scrupulosity. Some of them are making considerable progress in agriculture ; but this is not general among them.

There is an English school constantly kept among them, at which their children are learning to read and write the English language. In short, there is great reason to hope, that if suitable means are used, they will, in process of time, become a civil, and a religious people. Our aged brother Holmes resides in their village ; and is constantly employed in their instruction. His labours have been, and still are crowned with great success. He is indefatigable in the work. He appears to enjoy much satisfaction in labouring for their good ; and they appear highly pleased with him. The mutual attachment between them seems, in a great degree, like that between a parent and his children. He is in my opinion most eminently qualified to manage and instruct the poor savage creatures ; and he appears to be perfectly in his element when attending to that work ! May the Lord prolong his days, and make him a rich blessing to the poor benighted inhabitants of the wilderness, and crown his labours with success in this world, and glory in the world to come.

After a long, and most agreeable visit with the Indians, I took an affectionate leave of them, their worthy instructor and family, and continued my course homewards. I preached in many destitute settlements and neighbourhoods on my return. I called to visit brother Irish, and his people at Aurelius, found the glorious work still going on there. In the town of Pompey, in the county of Onondaga, there was a good work ; and in several other places, very hopeful appearances.—“ The fields are white, ready for the harvest, and he that reapeth receiveth wages.” This has been eminently the case with most of our brethren who have travelled as Missionaries through the western country. They have left traces of their usefulness, and fruits of their labours, which afford more satisfactory wages to a heart fired with the love of God, than all the riches of Peru ! !

By the good hand of my God upon me, I arrived safely at my dwelling-place in Pittstown, on Wednesday, the 26th of Feb.

after an absence of six month; and found my family in health,
*O give thanks unto the Lord, for he is good, for his mercy endureth
 forever.*

I am yours, in the faith and patience of our blessed Lord
 Jesus Christ,

LEMUEL COVELL.

To the Directors of the Mafs. B. Mifs. Society.

Extract from the Rev. Mr. Kicherer's Narrative of his Mission in South Africa.

(Continued from p. 170.)

ABOUT this time came to Mr. Kicherer's house a person under the fictitious name of Stephanos, a Greek by birth, and who, for making base coin at Capetown, had been sentenced to death, but effected his escape from justice, a few days previous to that fixed for his execution. The rumour of this affair had indeed reached Mr. Kicherer's ears, and when he came to his house in the absence of Messrs. Kramer and Scholtz, who were gone six days' journey with presents of tobacco to invite more Boschemen to come and hear the gospel, he thought he perceived some tokens of guilt in his countenance. But his conversation was so religious, and his pretence that he came to assist them in building a chapel, so plausible, that he blamed himself for harbouring any suspicion, and therefore permitted him to sleep in the room next to his own. It seems Stephanos had contrived a scheme to murder Mr. Kicherer, that he might seize on his waggon and goods, and then depart to a distant horde. In the night he actually approached his bed; but the Keeper of Israel, who never slumbers nor sleeps, was pleased suddenly to rouse him in a fit of terror, in which he cried out as if privy to his bloody design. Stephanos was disconcerted, stammered an apology of a pain in his bowels, and then went away out of the house. In the morning he was gone off, having stolen Mr. Kicherer's gun, and taken with him many of the Boschemen, whom he had seduced, by pretending that the white men were coming to be revenged on them: Boschemen having always an accusing conscience, are ever ready to take such a hint. His Hottentots pursuing them overtook them in the desert; a truce was concluded, both parties piling up their arms at some distance, when Stephanos was compelled to restore the fowling piece and dismiss the Boschemen. He was suffered to go to the great River, they little thinking what mischief he would do their cause hereafter.

Mr.

Mr. Kicherer's visit to Orange River.

Several of the Corannas from the Great or Orange River arrived at their settlement, repeating the invitation, they had sent before, to remove to their country, which is about 300 miles distant, and preach the word of life among them. A council was held, when all their people determined to follow them. Accordingly they set out in May, 1801. Mr. Anderson, who had joined them some months before, preceded them, with part of their property ; Kramer, Schbltz, and Kicherer, followed at a distance, with the bulk of their people. In the course of their journey they found the country far more populous than they had conceived.

Proceeding on their journey, they were joined by Cornelius Hoopman, who had not been with them more than a single day, when he was struck with convictions while Mr. Kicherer was praying. When they first saw him, they entertained a very unfavourable opinion of him ; so much pride appearing in his carriage ; but no sooner was his heart touched by grace, than the lion was changed into a lamb ; the haughtiness of his deportment entirely forsook him, and he appeared to be possessed of that deeply humbled spirit, which is the most conspicuous token of real grace. He became remarkably cautious in whatever he said, but discovered at the same time that faith, which worketh by love ; in the exercise of which he enjoyed close communion with God. He would often say, "*How happy should I poor sinner think myself, were I assured that Jesus is my Jesus ; there would not be a more blessed creature on earth than myself ; I am so poor here, that frequently I know not how to provide for my family : I would gladly clothe my poor children, were it only in sheep skins ; but alas ! I have no supplies, for my few sheep are all gone ; yet had I rather starve here where Jesus is preached, than return to serve those Christians, who never told me a word of God, or of Jesus, or the way of Salvation.*" After this man had entirely surrendered himself to the Lord, his whole walk and conversation bespoke the sincerity of his faith, and he became a pattern of godliness to all the company. Every day he would walk forth, three, four, or five times, into the solitude of the wilderness, to hold converse with Jesus by prayer. It was his custom at sunset to take with him two of his children, whom he tenderly loved, to a solitary spot, that they might be present at his devotions.* And often were some of these poor people seen, one here behind a rock, another there under a bush, earnestly engaged in private prayer:

and

* Surely such Africans will condemn in the day of judgment many nominal Christians, who pay no regard to the salvation of their children.

and seldom did Cornelius fail to appear with his two little ones, in his arms or led by his hand, whom he caused, with himself, to bow their young knees before the Lord. Such cheering objects strengthened Mr. Kicherer's faith. He now plainly saw that the Lord Jesus had begun a good work among the heathen, and he was encouraged to hope, that he would triumphantly establish his church in this country, and cause his blessed word to be preached to the children, and children's children of the present generation.

Another person, named Roclopt, was a striking example of the power of divine grace. Having been deeply affected under the reading of the scriptures, and praying in their morning service, Mr. Kicherer observed him sitting on a waggon apparently in great distress of soul. When he inquired into the cause of his dejection, he returned the following answer: "*O, my dear Sir, never could I have thought that I was so great a sinner, such a monster of iniquity, and my state so dangerous, as I now perceive. God is a holy and righteous God, and I am such a vile sinner! O the very thought makes me tremble, that God, thus! thus! (meaning by his motions in the twinkling of an eye) may put an end to my life! O if God should not have mercy for me, then must I sink into the eternal pit. O I am greatly afraid lest God should cause the earth to open her mouth, and swallow me up alive. O Sir, what shall I do to be saved?*" Upon directing him to believe in the Lord Jesus Christ, he daily applied to him by faith and prayer as a sinner who earnestly wished to be saved by his free grace.

About the close of the year they reached the Great River, which in the dry season is about half as wide as the Thames at London Bridge, and which was now so much swollen by the rains, as to be impassable: therefore they were obliged to wait for its fall. Mr. Kramer and Anderson had previously crossed the River, and had begun to preach the gospel to the people, among whom they found considerable attention. While they waited for the subsiding of the waters, with their people and cattle, some of their friends on the opposite shore, who were bold enough to swim across, assisted in constructing rafts. By means of these they were enabled in about a week to get over the river, yet with great difficulty, for their raft sunk so deep, that they sat up to the middle in water. Here they rejoiced to find a great hunger for the bread of life: Some cried, and others fainted under the preaching of the word.

They found it necessary shortly to look for another position, more distant from this dangerous river, the inundations of which are so sudden, that men and beasts frequently perish in its mighty floods. They pitched upon a spot called Reed fountain, which some of them began immediately to clear for cultivation. While they were thus engaged, with about twenty Hottentots, the Corannas brought them regularly, every

day, three sheep, and three hollow bamboo canes full of milk as a present.

While sleeping here one night with Mr. Scholtz and his Hottentots by the side of a little cart, the barking of his Spaniel dog disturbed Mr. Kicherer's rest so much, that he was quite vexed at him. The Hottentots, however, understanding the little creature's meaning better than he, looked carefully around, and soon discovered a lion near them, who like a cat was creeping along the ground, in order to make a spring upon them. Immediately they snatched up their guns to fire at him: but the lion, finding they were so well prepared to receive him, turned tail, and retreated with the utmost speed. As Mr. Scholtz and Kicherer lay nearest to that spot, from whence the lion approached, they felt peculiarly thankful to the Lord for this new preservation.

All their new friends expressed great joy at their coming to live among them; but particularly the poor oppressed Namaquas and Corannas, who looked up to them as a kind of protectors.

Their labours here appeared to be attended with a peculiar blessing; a great desire prevailing among these people to be taught the things which accompany salvation.

The impressions made by the Spirit of God on the hearts of the hearers were very remarkable. It may probably appear to some readers perfectly ridiculous, but it is a fact that they were always obliged to have a bottle of vinegar on the table, for the relief of those who actually fainted under alarms of conscience, and powerful convictions. Certain it is, that the tears which were shed, at that period, among those poor people, could not be numbered, and though these strong impressions did not always issue in sound conversion, yet in many happy instances there is reason to believe they did.

Near the Great River, attended by one Hottentot only, Mr. Kicherer was once obliged to sleep in the open field. About midnight their horses, which were fastened near them, began to be very unruly, and their noise awaked them both out of their sleep. The Hottentot was much alarmed, but seemed desirous of concealing the cause of this stir. On Mr. Kicherer's interrogating him closely, he confessed that he saw a lion at the distance of twenty or thirty yards. The Hottentot preparing to fire, desired Mr. Kicherer to strike a light, and set the grass in a blaze. This being effected in a moment, they discovered a huge animal with his mane erect, just in the very act of springing upon them. At that critical moment the Hottentot fired, and the lion slunk away. This appeared the more extraordinary, as they could next morning trace his bloody footsteps on the ground; a certain proof of his having been wounded. In such a case the lion seldom, if ever retreats, till he has avenged

his blood: but the Lord was doubtless pleased to shut the mouth of this lion. When they got home, the brethren informed them, that during their absence a lion had destroyed eighteen of their oxen.

Now Mr. Kicherer received the afflicting intelligence, that Stephanos, who after leaving the settlement at Zak River, had gone to a horde of Bastard Hottentots, commonly called Cornelius Kock's Kraal, had there set up for a Missionary and a prophet, establishing his authority on the basis of superstition so firmly, that his will had become the law of every individual in the horde; and the most atrocious crimes were committed by him with impunity. Whoever ventured to murmur against his abominable acts of rapine or lust, was sure to be put into the stocks, or to be beaten unmercifully. Stephanos had erected a temple, resting on pillars, with an altar within, on which sacrifices were offered. He had a number of select disciples, who like himself feigned trances, in which they lay for many hours, and out of which they pretended to awake with messages which they had brought from the angel Gabriel, or from God himself. Did the impostor wish to gratify his lusts, his covetousness, or his revenge? An answer from heaven authorized him to effect his purpose. Should any dissatisfaction, or luke-warmness appear among his followers, immediately the judgments of God, yea the conflagration of the whole world were immediately threatened. Cornelius Kock himself, the chief, who possessed a vast property, was completely devoted to the will of this wretch. He would preach against the Missionaries also, and they were apprehensive that his doctrine, like that of Mahomet, might widely diffuse its baneful influences among the neighbouring heathens.

After mature deliberation and consultation with his brethren, Mr. Kicherer undertook to go out, and try to stop his diabolical proceedings. As this measure was likely to be attended with danger, he took all his armed men with him. Stephanos, being apprised of their design, called a meeting of his followers, in which many messages from heaven were devised; he then told them that this was the important moment, in which they were called upon to demonstrate their attachment to God, and his prophet; but that if they proved unfaithful, fire would come down from heaven to destroy them.

Mr. Kicherer approached their party. Their eyes sparkled with rage. Stephanos stepped forward, and offered him his hand. He refused to take it, but desired him to walk with him under a tree, where they would decide the matter. His people followed him to the spot, and Stephanos was covered by his followers. With his Bible in his hand, he disputed with Stephanos four hours, and experienced the peculiar assistance of the Holy Spirit. Stephanos chiefly insisted on the prophecy

of Joel concerning the visions and dreams of the latter days, and introduced many passages from the Revelations. Mr. Kicherer was enabled clearly to refute his arguments, to the great satisfaction of his people, who declared they had received light and blessings on that day, to which they had before been strangers.

Stephanos and his deluded followers were unconvinced ; and becoming more and more enraged, they seemed disposed to do him violence : but his vigilant guardians knew how to prevent it. The impostor himself conveyed to Mr. Kicherer's mind a striking idea of the chief of hell. His eyes rolled and flashed ; his tongue moved with incessant volubility, and he strove to vindicate his atrocities by examples derived from the scriptures.

Now Mr. Kicherer thought himself fully justified in ordering his people to seize him, as a malefactor already under the sentence of the law, that he might be conveyed to the Cape, for punishment. His order was instantly obeyed, and he was made a prisoner in his own temple. In a moment his crest fell, and he requested him in the French language, (which the people did not understand) to set him at liberty, promising in that case to leave the country. Mr. Kicherer replied, that if he were convinced that he felt due contrition for his crimes, and proved it by a frank confession of his guilt, he might perhaps let him go. Immediately he spoke to the people in a crying tone of voice, acknowledging that he had imposed on them, that if they went on in his ways they would certainly go to hell, and that they ought to thank God, who had sent them teachers of the truth.

This confession had a wonderful effect on the multitude, who crowded round Mr. Kicherer, and they thanked him heartily for what he had done, expressing boundless joy at their deliverance from the shackles of that tyrannical impostor. They wished now to send him away naked into the desert ; but Mr. Kicherer interfered, and procured for him needful provisions, and a guide into the Namaqua country, towards the sea-coast, where he thought it possible, he might meet with an European vessel, and so finally leave Africa. However, he was recognized by Mr. Engelbrecht, a farmer, who was also an officer in the Militia ; this gentlemen, in the execution of his duty, attempted to arrest him, but in the scuffle unfortunately fell. Stephanos seizing the opportunity cut the throat of the officer with a razor, which was concealed in his book ; after which he made his escape, and joined the noted robber, the African before mentioned, with whom 'tis to be feared, he still roves the desert.

(To be continued in our next Number.)

To the Editor of the BAPTIST M. MAGAZINE.

REV. AND DEAR SIR,

The following is a genuine Extract of a Letter, written by a pious lady now living in Vermont, to her brother in this State. If you should be of opinion that its publication will promote the interest of religion, you will please to give it a place in the Magazine.

F——, Vermont, Sept. 18, 1805.

My dear Brother,

I CONFESS to you that I feel justly reproved for delaying the fulfilment of my promise. I can only plead that I have never forgotten it. Ever since Providence has placed me at so great a distance from my friends and former acquaintances, I have felt a great solicitude to learn more of their spiritual concerns, and to communicate to them the great things which God hath done for me.

When we both were young, and I presume totally ignorant of the way of acceptance with God, you remember how pressing our dear —— was to have us join Mr. ——'s church. You successfully opposed; but my constancy was not proof against maternal solicitations. I *owned the covenant*, (as it is called) but could proceed no farther; and I can truly say, my conscience, if I know what conscience is, testified at the moment against the measure, a recurrence to which, for years, filled me with keen distress.

After my marriage and removal, my mind at times became deeply impressed, and I was made to feel that I had indeed lied to the Holy Ghost! Yet it was some alleviation of my misery, that I had not as yet come up to full communion. Poor relief! miserable infatuation! But I had a kind of hope that I should one day become more worthy such a profession; and my feelings were relieved by the consideration, that my dear babe was entitled to baptism, which was anxiously sought and duly obtained. I remained some years in this state of mind, during which, I do not recollect that I enjoyed one happy exercise: no, not even in secret prayer, which I much frequented, and as much depended on to fit me for the new birth, which I verily thought I must experience, and of which I had a considerable degree of head knowledge. At length my mind grew more easy, which I mistook for a better state; and I began to consider my early habits and later exercises as some evidence of a gracious heart; from which at least I might conclude, that I was not *so great* a transgressor as some others. I do believe this is the precise condition into which the grand adversary would bring all who are alarmed for the safety of their souls. Blessed be God, this fatal snare did not retain, though it entangled my poor soul.

A work of grace was at this time going on among the people in this place ; and so soon as I heard that a near neighbour of ours, (who was a sinner indeed,) had become distressed for his soul, I felt all my hopes vanish in a moment. I thought also of that remarkable change in our dear brother —, who was even an avowed enemy to religion ; and viewing these instances of the Redeemer's power and distinguishing mercy, I cried out in the bitterness of my soul, Undone ! undone ! I now most clearly saw that I had made a righteousness of my negative goodness. I had longed to be born again, and wondered why God delayed converting me ; seeming to think it easier or more suitable that such a work should be performed in me, than in the profligate and abandoned sinner. Those painful feelings I cannot describe ; but I trust they were soon succeeded by a new birth ; although the subsequent years of my life have exemplified so little of the power of that religion, which I think I still love above all things.

About this time I was much tried on the subject of baptism ; but my prejudices were so strongly rooted I would not yield until long after I saw the fitness and beauty of the primitive practice. But God, who bringeth the blind by a way which they knew not, could as easily convert me to the truth of ordinances, as change my heart and affections. He did do it, and most effectually too, for it was altogether his own work. I was at the time surrounded by able disputants for infant baptism, without one counsellor or supporter, excepting the Bible. Our dear friends of the other denominations are much mistaken in supposing, that all who become Baptists are sectarians, or misguided by a party zeal. For myself, I can truly say, if that part of my experience be not of, and from Heaven, no part is ; nay, I am often tempted to call in question my heirship to the heavenly inheritance, while I retain the strongest conviction of the truth of the gospel, and that *believers' baptism*, and *no other*, is there included. Indeed I was led into such a view of this expressive initiating ordinance, totally unaided, excepting by God's word and Spirit, that I still believe it would have been highly criminal in me to have resisted. Many years have passed away since that period, in every one of which some of my former friends, who were not entirely free from the natural bias of early habits, have, one after another, yielded to the irresistible evidence of divine truth, when called to examine it by the same Spirit, whose inspiration produced it to the world.

Your information respecting the manner in which our dear mother first received the account greatly affected me. I expected it would grieve her, and almost hoped she would never know it ; but concluded it best on the whole to inform her, as I did by letter. Her later exercises on this subject, to which you were a happy witness, were equally unexpected and happying

to me. Dear departed parent ! may her fervent piety, her uncommon devotion to God, and her triumphant death, be the mournfully pleasing theme of her unworthy daughter, who is journeying but a few days behind her, with a humble hope of joining her in the happy circle of adoring immortals, at the feet of Jesus. O my brother, while we bend the knee in grateful acknowledgments of the goodness of God, in constraining so many of her descendants to follow her steps, let us fervently pray that so bright an example may not enhance the condemnation of any one. But I repine not. God is a rock. His way is perfect. His mercy is everlasting. His arm is strong, and he will do all his pleasure.

I greatly rejoice with you, my brother, in the work of God in your parts. On reading your letter, these words of the Psalmist came into my mind, *the humble shall hear thereof, and be glad.* I do not know that I ever noticed the passage before, as having any special or particular meaning; but the application of it at this time was peculiarly sweet to me. I can also sympathize with you in the intrusion and progress of erroneous sentiments among professing Christians. Once there seemed but one heart and soul among us. Now, a new construction, or an old one newly revived, is put upon every important part of revealed truth. The consequences are not surprising. They follow of necessity. The body is maimed; its members are useless or worse, and the roaring lion is rampant, ready to seize his prey. Yet, blessed be our almighty Redeemer, there are some sheep which hear his voice, and a stranger will they not follow. What if some of the members wither, or are cut off and burned? still the VITALS are sound. God is making an evident distinction at this time; for while those who cleave to tried truth are progressing in the divine life, and more earnestly searching after whatsoever things are lovely and of good report; mistaken zealots are overturning (as far as their influence extends) church government and social order. Many wish to hold their standing, and yet plead an exemption from church authority. Some of them have already spun out their thread of self-amendment, and have sunk into an awful supineness, bordering on a total indifference to all religion; yet they assert that all things on God's part are done, and that it lies entirely with the creature to be saved or lost. I cannot describe the grief and trial this self-saving scheme has occasioned me. In whatever light it is viewed, in principle or practice, it cannot but fill the mind with concern. I am ready to conclude sometimes that it is the last grand delusion, because it assumes a plausible, self-pleasing shape, which in its nature will obtain votaries. But I cannot see in the light of this doctrine, that it is *certain* one soul will be saved; for if all *may* effectually oppose the application and pervert the design of the atonement, it appears to me a certain consequence, that

all *will* do it. For the heart of man is not only opposed to God, but it is enmity itself. If *opposed*, it would require the power of persuasion ; but if *enmity*, it must be subdued. This is not effected by the *death* of Christ alone, nor by the subsequent ministry of the word : if it were, none who hear the gospel would be lost. But the experience of the faithful is the best refutation of error ; and so far as I am acquainted with them, *they speak the same language*, and believe the same *truth* ; ascribing *all* their acceptable spiritual exercises, to the immediate agency of the Holy Spirit. I am sure, for one, had not my *will* been bowed while in opposition to truth, I should never have *accepted* the deliverance proposed ; and I am persuaded, that for a carnal heart to become even *willing* to be holy, it requires the same power which raised Christ from the dead. But as I expect to see you soon, by leave of an indulgent Providence, I will add no more, only that I am, in the bonds of the gospel, as well as of natural affection, your unworthy sister.

REVIVAL OF RELIGION IN TAUNTON.

Extract of a Letter from a Minister in Bridgwater to the Editor, dated

April 8th, 1806.

REV. AND DEAR SIR,

I SHOULD have long since communicated to you the information which you requested concerning the religious revival in Taunton, and its vicinity, but was myself ignorant of the manner of its commencement. Being much out of health the last summer, I seldom visited that people after the revival commenced until the middle of October. Nor did I, till lately, obtain the particular information I sought for. I hope, however, that this will reach you seasonably for the 7th No. of our Magazine.

Mr. Zephaniah S. Crossman, a licensed preacher, who resides at Taunton, informs me that the revival began on the day of our annual (State) Thanksgiving, in 1804. He (on that day) delivered a discourse, founded on Col. iv. 1, 2. After which the people appeared to be unusually desirous of attending religious meetings, and of hearing the gospel. Mr. Crossman was frequently called upon to visit, converse, and pray from house to house. A number of the members of the church were quickened, and unusually engaged in the cause of the Redeemer. In the March following two persons gave evidence of their

faith in Christ ; a number more were under serious impressions ; others obtained relief, and expressed a desire to be baptized. Accordingly, application was made to brother Abbot of Middleborough, who attended, preached, and baptized five persons. This was on the first day of August. On the 26th of this month, brother Kendall of Kingston attended, and baptized three more. The day began to dawn, and the day-star arose in the hearts of many ; the good work seemed to spread in a very marvellous manner. On the 4th of Sept. brother Samuel Nelson of Middleborough visited them, preached, and baptized four persons. At this meeting, and about this time, the conviction was most general, and the number and distress of *anxious souls increased* ; and on the 22d of Sept. brother Daniel Hix,* of Dartmouth, made them a visit, (whose coming was like that of Titus) and baptized 9. On the first day of October, he visited them again, and baptized 12. On the 15th he made them another visit, and I attended : he then baptized 19, and one on the day following. On the last Lord's day in October I visited them, preached twice, heard a number relate their experience of a work of grace, and attended a public religious conference in the evening ; at this meeting the young converts were on the wing, and the voice of the spiritual turtle was heard. The good work continued to spread. Some of the inhabitants of Norton were sharers in it. I received a Macedonian cry from thence to come over and help them. On the 5th day of Nov. brother Daniel Hix preached in the Baptist meeting-house at Taunton, to a crowded audience ; about one thousand persons attended, and a number of our brethren in the ministry. I assisted in the examination of the candidates, and addressed the people at the water-side ; twenty persons were baptized on that occasion, and seven more on the 8th.

About this time I preached at Norton, to a respectable and very attentive audience. Here permit me to mention one instance of the conversion of a youth, it being a striking evidence of the total depravity of the human heart. He said, that in the distress and anguish of his soul, such was his opposition to his Maker, and such the enmity of his heart, that had it been in his power, he would have dethroned the Almighty. But now, added he, I love that being, whom I would have destroyed.

On the 17th day of November, brother Ira Phillips, an itinerant minister from brother Daniel Hix's church, baptized 3 persons at Taunton. About this time I preached at Norton,

* This pious, laborious, and successful minister of Jesus informs me, that he has lately been in the habit of travelling, and preaching the gospel of Christ, and that he has baptized, at home and abroad, in the year 1825, one hundred and eleven persons.

Taunton, &c. Religious meetings were very frequently held, night and day ; and the disciples of our Lord, both aged and young, were zealously engaged in the good work.

On the 3d day of December I preached again at Norton to an attentive and crowded audience ; brother Read, of Attleborough, was present, and made the concluding prayer. The Rev. Mr. Clark, the minister of the town, also attended, and appeared friendly to the good work. Brother Read preached in the evening ;—and on the day following I preached again, and baptized Captain Hunt, and his wife. Mrs. Hunt was so enfeebled by bodily complaints, that she was carried to and from the water, by two men, in a chair, and yet, notwithstanding the inclemency of the season, she received no injury. On the 8th day of December, Brother Daniel Hix visited Taunton, and baptized 10 persons. Brother Phillips baptized 3, on the 6th day of January, 1806, and on the 8th two more.

In reviewing the above statement, you will find that from August 1st, 1805, to January 8th, 1806, inclusive, there have been one hundred persons baptized. Both the aged and the young have been sharers in this good work. Of the number baptized, there were persons from 11 years of age to 70 ; a considerable portion of them were between 18 and 30 years of age. Our brethren in Taunton acknowledge the obligations conferred on them by a number of our brethren in the ministry, not yet mentioned in this letter, who kindly visited them, and laboured with them in the gospel, for the promotion of the good work. Of these were our brother Sawyer of Granville, State of New-York, brother Jacob Hix of Rehoboth, brother Joel Briggs of Stoughton, and others. These, together with the gifts in the church, were all more or less useful. The administration of the ordinance of baptism was also (in my opinion) peculiarly owned of God ; but whatever means he was pleased to make use of, to his great name be all the glory.

Thus I have endeavoured to give you an account of the work of grace in Taunton, and its vicinity, and can I omit mentioning the goodness of God to me, and the people of my charge ? It being a time of religious declension with us, it was agreed on, in church-meeting, on the 24th day of August last, to meet on the first Wednesday in every month, at 2 o'clock, P. M. for prayer to Almighty God, for the out-pouring of his Holy Spirit. In October we began to meet frequently for religious conference ; these meetings were solemn, quickening, and comfortable. We were soon visited by a number of our brethren in the ministry, and our religious meetings were more frequent and full than usual. About this time, the kind Lord (I trust) gave me an unusual spirit of prayer for my congregation, and a number of my brethren were unusually engaged in the service of the Lord. Many solemn warnings and exhortations were

repeated and heard. At a public conference, on the evening of December 15th, there was a crying out in the congregation ! This being reported abroad, many came to see and hear for themselves ; and, notwithstanding the travelling was very difficult, owing to a great fall of snow, our meetings were full. A number of our youth (I hope) are already brought to the knowledge of the truth, as it is in Jesus. But “ I rejoice with trembling.” The awakening continues ; and I entreat you to “ come over into (this) Macedonia, and help us.” Cease not to pray for me and mine ; and believe me to be, with sentiments of fraternal regard, very affectionately, yours,

VALENTINE W. RATHBUN.

REVIVAL OF RELIGION IN NORTHAMPTON.

Extract of a letter from a young Gentleman in Northampton, to his Friend in this town, dated April 27, 1806.

Dear and much respected Friend,

IT gives me pleasure to hear that you have found, and are acquainted with some who are God’s dear children. These, my young friend, are the excellent of the earth. These are the company I keep. These are the choicest friends I know.

I lately wrote to you concerning the glorious work which God is carrying on in this place. And at your request I will now give you the state of this town more particularly.

Previous to the awakening which began on the plain, a few pious persons met to supplicate the Throne of Grace, and to plead that God would visit us with his Holy Spirit. Their number soon increased. They then formed themselves into two societies, and I believe they were wrestling Jacobs and prevailing Israels. The youth in that part of the town began to be thoughtful, and their attention was more and more called up. They began anxiously to inquire what they should do to be saved. Some tried to jeer them out of their seriousness ; but glory to God, the cloud which was as a man’s hand began to spread. Numbers who had opposed the work, found that rebellion against God was hard and fruitless, and are now among the number of those who are inquiring the way to Zion, and we hope, with their faces thitherward. The cloud seemed to spread from the plain to other parts of the town. And adored be the unbounded love of God, that the *middle* has shared some of its benign influences. There is a goodly number that have a new song put into their mouth, who are lisping forth the

praises of God, and are inviting others to come to Christ: to come and taste and see that the Lord is good. They say that they have taken more comfort in one hour's enjoyment of religion, than they ever took in their whole lives before. Others are bowed down, anxious to know what they must do to get an interest in Christ. We have conferences every night, and they are exceedingly thronged and solemn. There is a sound of abundance of rain; still we have reason to tremble for the ark of God, lest this shower should be like the morning cloud and early dew. Dear brother, pray for us; and the God of grace be with you and bless you. Yours, &c.

The following Extracts were taken from Letters written by two of the converted Hindoos to the Baptist Missionary Society in England.

SERAMPORE, Aug. 20, 1802.

PETUMBUR, the devoted servant, something less than sixty years old. We having received a letter, affectionately dictated by you, Sirs, have read it with great care. On account of the fruit which we have received from it, the salutation and representation of our humble request follow; also the account of each of us.

I was born in Bengal, of the seed of idolaters: but in my youngest years my father and mother died. Wherefore, meeting with many injuries from my paternal relations, I forsook my home, and accounted my own a foreign country. From that early period, after the desires of the flesh and of the mind, I walked, and many sins committed. By whatever service, worship, repetition, sacrifice, gifts, &c. to the extent of my ability, I performed to debtah, brahman, or gooroo, for the sake of pardon, no confidence was produced in my mind. After examining the ways of all these, I discovered that I was fast bound by the chain of my sins. Disappointed in seeking a refuge in the world, and in the laying up of riches, every thing appeared false, except this;—*There is one God*. Upon finding this, I rejected former dependencies, *cast*, and family; yet on account of the consequences of my heaped-up sins, my fear of death was very great. During this, becoming acquainted with the way of the salvation of the world by the exceeding grace of God,* I proclaimed—*Truth has arisen!* I in my heart believing, was baptized about eight months since. The Lord is witness! My skin is black; but having been enabled to throw away the pride of my cast, I know that I am washed by the Spirit of God.

Sirs, these your brethren,† who being partakers of the sufferings of our Lord Jesus Christ, have come; and having received

* He here alludes to his having obtained a small pamphlet which was carried to him from another village, visited once by one of the missionaries.

† The Missionaries.

the gift from the living God to declare, as it is said in the holy book, are not only debtors to us, but to the whole of Bengal.†

It is necessary, not only that we commit the words of the holy book to memory, but that [we receive them] with a perfect heart, holy tempers, and a disposition to every good work; that with a humble mind we should all love one another; and praying according to the will of God, should receive the blessing; and with constant prayer should make known the word.

We will not call ourselves God's helpers, in promoting his cause; but we will obey all his commands. May this mind be in us all! There is an irrevocable decree, that the Lord Jesus will be manifested to Bengal. This is the fruit of your prayers! We, speaking the truth, will always walk cautiously with the holy.

PETUMBUR.

KRISTNO to the SOCIETY.

SERAMPORE, Oct. 12, 1802.

TO the brethren of the church of our Saviour Jesus Christ, our souls' beloved, my affectionately embracing representation.

The love of God, the gospel of Jesus Christ, was made known by holy brother Thomas. In that day our minds were filled with joy. Then judging, we understood that we were dwelling in darkness. Through the door of manifestation we came to know, that sin confessing, sin forsaking, Christ's righteousness embracing, salvation would be obtained. By light springing up in the heart, we knew, that sinners becoming repentant, through the sufferings of Christ, obtain salvation. In this rejoicing, and in Christ's love believing, I obtained mercy. Now it is in my mind continually to dwell in the love of Christ: this is the desire of my soul. Do you, holy people, pour down love upon us, that as the Chatooke, we may be satisfied.‡ I was the vilest of sinners: He hath saved me. Now this word I will tell to the world. Going forth, I will proclaim the love of Christ with rejoicing. To sinners I will say this word: Hear sinner, brother! Without Christ there is no help. Christ, the world to save, gave his own soul! Such love was never heard: for enemies, Christ gave his own soul! Such compassion, where shall we get? For the sake of saving sinners, he forsook the happiness of heaven. I will constantly stay near him. Being awakened by this news, I will constantly dwell in the town of joy. In the holy Spirit I will live: yet in Christ's sorrow I will be sorrowful. I will dwell along with happiness, continually meditating on this;—*Christ will save the world!* In Christ, not taking refuge, there is no other way of life. I was indeed a sinner, praise not knowing.

This is the representation of Christ's servant. KRISTNO.

† The meaning is the same as in Rom. 14, 15.

‡ The *chatooke* is a bird which, they say, drinks not at the streams below: but when it rains, opening its bill, it catches the drops as they fall from the clouds.

W. W.

Translation of the Scriptures.

To all who love the Prosperity of Zion.

THE subscriber, lately returned from a voyage to the East-Indies, touched in Europe, and was in London in August last, where he received from the Baptist Missionary Society in England for propagating the Gospel among the heathen, *one thousand guineas*, to be sent in the spring to the Missionaries in Bengal, for the purpose of printing the sacred Scriptures in one of the languages of that country. There are seven languages that the Missionaries there aim to translate and publish the Scriptures in. They have made such progress in three of them that it is expected that the above sum will enable them to complete the work.—The money is now in the hands of ROBERT RALSTON, Esquire, of Philadelphia, who will forward it in due time. Should any individual, society, or congregation of people in the United States of America, be disposed to contribute to this good work, *Mr. Ralston* will gladly receive whatever may be sent to him for that purpose, and add to it the above sum, to be forwarded to the Missionaries at Serampore near Calcutta.

(Signed) BENJAMIN WICKES, Sen. Philadelphia, Nov. 4, 1805.

IN addition to the above the principal ministers of Philadelphia, of the different denominations, have subjoined a very handsome and impressive address. In this they say, “the design contemplated, is not to disseminate the favourite tenets of any particular sect of Christians. It is to print and propagate among a race of heathens, who are sunk and degraded by the vilest and cruelest system of superstition and idolatry, *the pure word of eternal life contained in the Scriptures*, without any gloss or comment whatever.”

Seven languages are spoken in India. And if the means necessary to carry on such an expensive work are afforded, it is contemplated to translate the Bible into all these languages. By these means, the sacred Scriptures will probably be circulated over this vast section of the heathen world, which contains about eighty millions of inhabitants. A population equalling nearly one eighth of the whole inhabitants of the globe.

It is with peculiar pleasure we add, that the address referred to above, has been laid before the Boston Association of Ministers, who referred it to a Committee to consider and report on the subject.

This report is now before the public, to which we refer our readers. We think it deserves a candid perusal, as it contains much information on the subject, and obviates many objections which might otherwise have impeded the design.

We transcribe the following from the doings of the Association.

"The preceding report being made to the Association, it was unanimously accepted. The Association do accordingly express their approbation of the plan, which has been laid before them, for translating the holy Scriptures into several languages of the East, and for spreading them through a large portion of the heathen world. They recommend the object to the ministers and churches of the Commonwealth, and hope that contributions or some other mode will be adopted for aiding this interesting design. That the object deserves the attention and exertions of the Christian public, will be acknowledged, they conceive, by all, who consider the scriptures as the best gift of God to mankind, and who possess the benevolence, which the scriptures are designed to inspire.

"Subscriptions will be opened in this town, and the monies raised for this purpose will be committed to the care of the Rev. Dr. Stillman, Rev. Dr. Eckley, Deacon S. Salisbury, Henry Hill, Esq. and Hon. John Davis. These gentlemen will receive and transmit whatever money may be raised in the country for this object."

We cordially unite in recommending the above to the churches of our denomination; and sincerely hope, that in an undertaking so laudable and important, there will be but one mind among Christians.

EDITOR.

ACCOUNT OF THE REVIVAL AT AURELIUS.

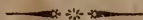
(Continued from page 182.)

WE give the following interesting sketch, from the Journal of the Rev. David Irish, one of our Missionaries at the Westward. Receiving what he considered as a Macedonian cry from a place about thirty miles distant from him, and as the travelling was difficult on horse-back, he set out on foot. He left home the 20th of Dec. last, and returned the 2d of Jan. It appears that he travelled 71 miles on foot, preached 13 times, baptized 7 persons, attended several conferences, all in 14 days. Upon which he adds the following remark; "I have no hardship to complain of, my Master has been kind beyond description, and it more than makes amends for all my pains, to see his cause flourish in this wilderness." He adds,

"Dear Brethren,

"In my last, I gave you a sketch of God's gracious work in this town (Aurelius.) The Lord has been pleased to continue it, to the glory of his great name, and the joy of his people. It appears to take effect upon all, both aged and young, but mostly youth and children. There have been since the first Lord's day in July last, 121 added to the Baptist church in this town. The greatest part of this number are from 9 to 18 years of

age. Our young people, who used to meet to chant to the sound of the viol, are now running together to call on the name of the Most High, and praise the infinite Redeemer. But while I see such a number of youth and children, just as it were in the dawn of life, surrounded with all the ensnaring allurements incident to that state, there is a little infidel that attends me with language like this, "Ah, these young Christians make you rejoice now, but they will make you sorry by and by, when they turn again to folly." But my cry is, that God may keep me watchful as an under shepherd, and safely guard them from the snares of a vain world, the temptations of a cruel adversary, and the corruptions of their own hearts. That the Divine Saviour would at last present them spotless in the world of uncreated light and glory, forever to praise and adore the infinite fountain of light and love shining in the face of the dear Redeemer. *Aurelius, March 12, 1806.* Yours, &c. DAVID IRISH."



Northern Education Society.

WE are happy to inform our brethren, through this medium, that our Baptist friends in England have established another institution for the education of pious young men for the Ministry. It is called the Northern Education Society. The Academy is at present to be fixed at Bradford, near Liverpool.

Their funds, which are raised wholly by voluntary subscription and contribution, already amount to more than *eighteen hundred pounds sterling*. The finances of the society are at present such as to be sufficient to support 8 or 9 students, beside discharging all other expenses.

Among other interesting things, adopted by the Society at their last meeting, we select the following.

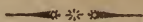
"As this institution is determined to patronize none but those who possess piety, and promising talents for the Ministry, the friends of this institution, whether ministers, churches, or private individuals, are requested to be particularly careful whom they recommend."

The Society have appointed the Rev. Wm. Steadman, of Plymouth Dock, President. He has accepted their appointment, and entered upon the duties assigned him. The Rev. Dr. Fuller, of Kettering, and Mr. Littlewood, of Rochdale, both speak very highly of his piety and abilities.

Some opinion may be formed of the views of this amiable man, from the following sketch extracted from his letter of Feb. last to the Editor. "I feel resolved by divine grace to lay myself out for God. I hope I love his name and love his cause, and have no wish to live, except it be to promote it. I have much to do; for besides my work as a Tutor, I preach 3 times on the Lord's day to a congregation of 700 or 800 people at

Bradford ; and besides a lecture there on a week evening, I go always once, sometimes twice a week to some neighbouring village, where people flock to hear. I have five of those places, to which I go regularly ; and would my strength admit, could easily have more than double that number, all within four miles of where I live. God has already condescended to own my labours. I hope, my dear Sir, you will pray for me. I need much wisdom, resolution, and strength. But my hope arises from the assurance of my great Lord and Master, "My grace is sufficient for thee."

It must afford much real pleasure to the friends of enlightened piety, to notice the increase of such institutions, with men of *evangelic* purity placed at their head : for we fully believe that *ars non habet inimicum, prater ignorantem*.



For the Mass. Bap. Miss. Magazine.

SECRET PRAYER.

1

ALL those who seek a throne of grace
Are sure to find in every place :
To those who love a life of prayer
Our God is present every where.

2

The shady grove or burning plain,
The blooming field or swelling main,
Alike are sweet in *secret prayer*,
For God is present every where.

3

In pining sickness, rosy health,
In poverty or growing wealth,
The humble soul delights in prayer,
And God is present every where.

4

When Zion mourns and comforts fail,
And all her foes do scoff and rail,
'Tis *then* a time for *secret prayer*,
For God is present every where.

5

When some backslide, and others fall,
And few are found who strive at all ;
The faithful find in *secret prayer*,
That God is present every where.

6

Come, then, my soul, in every strait,
To Jesus come, and on him wait ;
He sees and hears each *secret sigh*,
And brings his own salvation nigh.



